

72
CONSTITUTION

AND

CANONS

OF THE

Protestant Episcopal Church

IN THE

UNITED STATES OF AMERICA,

AS ESTABLISHED BY DIFFERENT GENERAL CONVENTIONS.



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CONSTITUTION

Of the Protestant Episcopal Church in the United States of America.

Art. 1. THERE shall be a General Convention of the Protestant Episcopal Church in the United States of America on the third Tuesday in May, in the year of our Lord 1808, and on the third Tuesday in May in every third year afterwards, in such place as shall be determined by the Convention; and special meetings may be called at other times, in the manner hereafter to be provided for: and this Church, in a majority of the states which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation from two states shall be sufficient to adjourn; and in all business of the Convention, freedom of debate shall be allowed.

Art. 2. The church in each state shall be entitled to a representation of both the clergy and the laity; which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the state; and, in all questions, when required by the Clerical and Lay Representation from any state, each order shall have one vote; and the majority of suffrages by states shall be conclusive in each order, provided such majority comprehend a majority of the states represented in that order: The concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any state should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay deputies; or if any of those of either order appointed should neglect to attend, or be prevented by sickness or any other accident, such state shall, nevertheless, be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the Convention of any of the churches which shall have adopted, or may hereafter adopt, this constitution, no deputies, either lay or clerical, should attend at any General Convention, the church in such state shall, nevertheless, be bound by the acts of such Convention.

Art. 3. The bishops of this church, when there shall be

three or more, shall, whenever general conventions are held, form a separate house, with a right to originate and propose acts, for the concurrence of the house of deputies, composed of clergy and laity: and when any proposed act shall have passed the house of deputies, the same shall be transmitted to the house of bishops, who shall have a negative thereupon; and all acts of the convention shall be authenticated by both houses. And, in all cases, the house of bishops shall signify to the convention their approbation or disapprobation (the latter, with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and, in failure thereof, it shall have the operation of a law. But until there shall be three or more bishops, as aforesaid, any bishop attending a general convention shall be a member *ex officio*, and shall vote with the clerical deputies of the state to which he belongs; and a bishop shall then preside.

Art. 4. The bishop or bishops in every state shall be chosen agreeably to such rules as shall be fixed by the convention of that state: and every bishop of this church shall confine the exercise of his Episcopal office to his proper diocese or district; unless requested to ordain, or confirm, or perform any other act of the Episcopal office, by any church destitute of a bishop.

Art. 5. A Protestant Episcopal Church in any of the United States, not now represented, may, at any time hereafter, be admitted on acceding to this constitution.

Art. 6. In every state, the mode of trying clergymen shall be instituted by the convention of the church therein. At every trial of a bishop, there shall be one or more of the Episcopal order present: and none but a bishop shall pronounce sentence of deposition or degradation from the ministry, on any clergyman, whether bishop, or presbyter, or deacon.

Art. 7. No person shall be admitted to Holy Orders, until he shall have been examined by the bishop and by two presbyters, and shall have exhibited such testimonials, and other requisites, as the canons in that case provided may direct nor shall any person be ordained, until he shall have subscribed the following declaration—"I do believe the holy scriptures of the Old and New Testament to be the word of God and to contain all things necessary to salvation: And I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States." No person ordained by a foreign bishop shall be permitted to officiate as a minister of this church, until he shall have con

plied with the canon or canons in that case provided, and have also subscribed the aforesaid declaration.

Art. 8. A book of common prayer, administration of the sacraments, and other rites and ceremonies of the church, articles of religion, and a form and manner of making, ordaining and consecrating bishops, priests and deacons, when established by this or a future general convention, shall be used in the Protestant Episcopal Church in those states which shall have adopted this constitution.

No alteration or addition shall be made in the Book of Common Prayer, or other offices in the Church, unless the same shall be proposed in one general convention, and by a resolve thereof made known to the convention of every diocese or state, and adopted at the subsequent general convention.

Art. 9. This constitution shall be unalterable, unless in general convention, by the church, in a majority of the states which may have adopted the same; and all alterations shall be first proposed in one general convention, and made known to the several state conventions before they shall be finally agreed to, or ratified, in the ensuing general convention.

*Done in the General Convention of the Bishops, Clergy,
and Laity of the Church, the 2d day of October, 1789.*

The first article was amended in general convention, 1804.

The third article was amended in general convention, 1808.

The second paragraph of the eighth article was added in general convention. 1811.



CANONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA,

*Agreed on in the several General Conventions of said Church, and set forth with
Alterations and Additions, in General Convention, 1808.*

CANON I.—Of the Orders of Ministers in this Church.

IN this church there shall always be three orders in the ministry, viz. bishops, priests, and deacons.

CANON II.—*Of the Election of Bishops.*

No diocese or state shall proceed to the election or appointment of a bishop, unless there be at least six officiating presbyters residing therein, and who, agreeably to the canons of the church, may be qualified to vote for a bishop; a majority of whom at least shall concur in such election. But the conventions of two or more dioceses or states, having together nine or more such presbyters, may associate and join in the election of a bishop.

CANON III.—*Certificates to be produced on the part of the Bishops elect.*

Every bishop elect, before his consecration, shall produce to the bishops to whom he is presented for that holy office, from the convention by whom he is elected a bishop, and from the house of clerical and lay deputies in general convention, certificates, respectively, in the following words, viz.

Testimony from the Members of the convention, in the State or Diocese from whence the Person is recommended for consecration.

We, whose names are underwritten, fully sensible how important it is that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the office of a bishop, to the honour of God, and the edifying of his church, and to be an wholesome example to the flock of Christ.

The above certificate shall be presented to the house of clerical and lay deputies, in general convention.

Testimony from the House of clerical and lay deputies in general convention.

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be

unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office; but that he hath, as we believe, led his life, for three years last past, piously, soberly, and honestly.

CANON IV.—*Of standing committees.*

In every state or diocese there shall be a standing committee, to be appointed by the convention thereof.

CANON V.—[Repealed.]

CANON VI.—*Of the age of those who are to be ordained or consecrated.*

Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor priest's orders on any one until he shall be twenty-four years old. And no deacon shall be ordained priest, unless he shall have been a deacon one year, except, for reasonable causes, it shall otherwise seem good unto the Bishop. No man shall be consecrated a Bishop of this church, until he shall be thirty years old.

CANON VII.—*Of candidates for Orders.*

Every person, who wishes to become a candidate for orders in this church, shall give notice of his intention to the Bishop, or to such body as the church in the diocese or state in which he intends to apply for orders may appoint, at least one year before his ordination.

No person shall be considered as a candidate for orders in this church, unless he shall have produced to the Bishop of the diocese or state, to whom he intends to apply for orders, a certificate from the standing committee of said diocese or state, that they believe from personal knowledge, or from testimonials laid before them, that he hath lived piously, soberly and honestly; that he is attached to the doctrines, discipline and worship of the Protestant Episcopal Church; and further, that in their opinion he possesses such qualifications, as may render him apt and meet to exercise the ministry to the glory of God, and the edifying of the church.

With this enumeration of qualifications, it ought to be made known to the candidate, that the church expects of him, what

can never be brought to the test of any outward standard—an inward fear and worship of Almighty God; a love of religion and sensibility to its holy influence; an habit of devout affection; and, in short, a cultivation of all those graces, which are called in scripture the fruits of the Spirit, and by which alone his sacred influence can be manifested.

The Bishop may then admit the person as a candidate for orders.

In any state or diocese where there is no Bishop, the standing committee may, on the evidence aforesaid, admit the person as candidate; unless the person should be desirous of being considered as a candidate for orders in some state or diocese, where there is a Bishop.

A candidate for orders may, on letters dimissory from the Bishop by whom he was admitted as a candidate, be ordained by any other Bishop of this church.

CANON VIII.—*Of the conduct required in candidates for Orders.*

The Bishop or other ecclesiastical authority who may have the superintendence of candidates for orders, shall take care that they do not indulge in any vain or trifling conduct, or in any amusements most liable to be abused to licentiousness, or unfavourable to that seriousness, and to those pious and studious habits, which become those who are preparing for the holy ministry.

CANON IX.—*Of the learning of those who are to be ordained.*

No person shall be ordained in this church, until he shall have satisfied the Bishop and the presbyters by whom he shall be examined that he is well acquainted with the holy scriptures, can read the New Testament in the original Greek, and give an account of his faith in the Latin tongue; and that he hath a competent knowledge of natural and moral philosophy and church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labours. It is also declared to be desirable, that every candidate for orders should be acquainted with the Hebrew language. But the Bishop with the advice and consent of all the clerical members of the standing committee of his diocese, may dispense with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of certain other qualifications in the candidate peculiarly fitting him for the gospel ministry.

CANON X.—*Of the preparatory exercises of a candidate for Deacon's Orders.*

There shall be assigned to every candidate for deacon's orders, four different examinations, at such time and places as the Bishop to whom he applies for orders shall appoint. And if there be a Bishop within the state or diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former. The examinations shall take place in the presence of the Bishop and as many presbyters as can conveniently be convened, on the following studies prescribed by the Canons, and by the course of study established by the house of bishops.

At the first examination—on some approved treatises on natural philosophy, moral philosophy, and rhetoric, and the Greek Testament; and he shall be required to give an account of his faith, in the Latin tongue.

At the second examination—on the books of scripture; the candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the evidences of Christianity, and Systematic Divinity. And at the last examination—on Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitution and Canons of the church, and of the diocese or state for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the house of bishops. At each of the forementioned examinations, he shall produce and read a sermon or discourse, composed by himself on some passage of scripture previously assigned him; which sermon or discourse, shall be submitted to the criticism of the Bishop and clergy present. And before his ordination he shall be required to perform such exercises in reading in the presence of the Bishop and clergy, as may enable them to give him such advice and instructions, as may aid him in performing the service of the church, and in delivering his sermons with propriety and devotion.

If the candidate should not reside convenient to the residence of the Bishop, the Bishop may appoint some of his Presbyters to conduct the above examinations; and a certificate from these presbyters, that the prescribed examinations have been held accordingly and satisfaction given, shall be required of the candidate. Provided, that, in this case, the candidate shall, before his ordination, be examined by the Bishop and some of his Presbyters on all the above named studies.

In a diocese where there is no Bishop, the standing committee shall act in his place for the purpose of carrying into effect this canon; and in this case, the candidate shall be examined by the Bishop to whom he applies for orders and his Presbyters, on the studies prescribed by the canons.

A Clergyman who presents a person to the Bishop for orders, as specified in the office of ordination, without having good grounds to believe that the requisitions of the canons have been complied with, shall be liable to ecclesiastical censure.

CANON XI.—*Of the preparatory Exercises of a candidate for Priest's Orders.*

A candidate for Priest's orders shall, before his ordination, be required to undergo an examination in presence of the Bishop, and as many Presbyters as can conveniently be convened, on those leading books in the course of study prescribed by the House of Bishops, which he may have omitted in his preparation for Deacon's orders.

CANON XII.—*Of the Testimonials to be produced on the part of those who are to be ordained.*

No person shall be ordained Deacon or Priest in this church, unless he exhibit to the Bishop the following testimonial from the standing committee of the diocese or state, over which the Bishop presides to whom he applies for holy orders; which recommendation shall be signed by the names of a majority of the committee duly convened, and shall be in the following words :

“ We, whose names are hereunder written, testify, that *A. B.* hath laid before us satisfactory testimonials, that for the space of three years last past he hath lived piously, soberly, and honestly; and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church: and, moreover, we think him a person worthy to be admitted to the sacred order of ——— In witness whereof, we have hereunto set our hands this ——— day of ———, in the year of our Lord ———.”

But before a standing committee shall proceed to recommend any candidate as aforesaid to the Bishop, such candidate shall produce from the minister and vestry of the parish where he resides, or from the vestry alone, if the parish be vacant; or, if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church; testimonials of his piety, good morals, and orderly conduct for three

years last past, and that he has not, so far as they know and believe, written, taught or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. He shall also lay before the standing committee testimonials to the same effect, signed by at least one respectable clergyman of the Protestant Episcopal Church in the United States, from his personal knowledge of the candidate for at least one year.

But in case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the ministry and vestry of the parish where he resides, the said fact being ascertained by the certificate of said minister and vestry, the standing committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable clergyman of the said church, who has been personally acquainted with the candidate for at least one year.

Every candidate for holy orders, who may be recommended by a standing committee of any church destitute of a Bishop, if he have resided for the greater part of the three years last past within the diocese of any Bishop, shall apply to such Bishop for ordination. And such candidate shall produce the usual testimonials, as well from the committee of the diocese in which he has resided, as from the committee of the church in the state or diocese for which he is to be ordained.

In the case of a candidate for Priest's orders, his letters of orders as Deacon, shall be received by the standing committee as evidence of his pious, moral, and orderly conduct for three years prior to his receiving Deacon's orders; unless some circumstances should have occurred that tends to invalidate the force of this evidence.

CANON XIII.—*Of the titles of those who are to be ordained.*

No person shall be ordained Priest, unless he shall produce a satisfactory certificate from some church, parish or congregation, that he is engaged with them, and that they will receive him as their minister, and allow him a reasonable support; or, unless he be engaged as a professor, tutor or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the standing committee of the church, in the state for which he is to be ordained, shall certify to the Bishop their full belief and expecta-

tion, that he will be received and settled as a pastor by some one of the vacant churches in that state.

Every Deacon shall be subject to the regulation of the Bishop or ecclesiastical authority of the diocese for which he is ordained, unless he receive letters dismissory therefrom to the Bishop or ecclesiastical authority of some other diocese; and he shall officiate in such places as the Bishop or ecclesiastical authority to which he is subject may direct.

CANON XIV.—*Of candidates coming from places within the United States, in which the constitution of this church has not been acceded to.*

It is hereby declared, that the canons of this church which respect candidates for holy orders, shall affect as well those coming from places in the United States in which the constitution of this church has not been acceded to, as those residing in states or districts in which it has been adopted; and in such cases, every candidate shall produce to the Bishop to whom he may apply for holy orders, the requisite testimonials, subscribed by the standing committee of the diocese.

CANON XV.—*Of the times of ordination.*

Agreeably to the practice of the primitive church, the stated times of ordination shall be on the Sundays following the Ember weeks, viz:—The second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the 14th day of September and the 13th of December. Occasional ordinations may be held at such other times as the Bishop shall appoint.

CANON XVI.—*Of candidates who may be refused orders.*

No Bishop shall ordain any candidate, until he has required of him, whether he has ever directly or indirectly applied for orders in any other diocese or state; and if the Bishop has reason to believe that the candidate has been refused orders in any other diocese or state, he shall write to the Bishop of the diocese, or, if there be no Bishop, to the standing committee, to know whether any just cause exists why the candidate should not be ordained. When any Bishop rejects the application of any candidate for orders, he shall immediately give notice to the Bishop of every state or diocese, or, where there is no Bishop, to the standing committee.

CANON XVII.—*Of those who have officiated as Ministers among other denominations of christians, and apply for orders in this church.*

When any person who has officiated as a minister among any other denomination of christians, shall apply for orders in this church, the Bishop to whom application is made, being satisfied, on examination according to the canons, that he is a man of piety and unexceptionable character, that he holds the doctrines of the church, and that he possesses all the literary and other qualifications required, and being furnished with testimonials from the standing committee duly convened, may ordain him as soon as is convenient. In all such cases the standing committee may insert in their testimonials the words—"we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church"—instead of the words—"and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

CANON XVIII.—*Of Clergymen ordained for foreign parts.*

No Bishop of this church shall ordain any person to officiate in any congregation or church destitute of a Bishop, situated without the jurisdiction of these United States, until the usual testimony from the standing committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has been obtained; nor until the candidate has been examined on the studies prescribed by the canons of this church. And should any such clergyman so ordained wish to settle in any congregation of this church, he must obtain a special license therefor from the bishop, and officiate as a probationer for at least one year.

CANON XIX.—*Respecting candidates for orders who are Lay Readers.*

No candidate for holy orders shall take upon himself to perform the service of the church, but by the license of the Bishop or ecclesiastical authority of the diocese or state in which such candidate may wish to perform the service. And such candidate shall submit to all the regulations which the Bishop or ecclesiastical authority may prescribe; he shall not use the absolution nor benediction; he shall not assume the dress nor the stations which are appropriate to clergymen ministering in the congregation, and shall officiate from the desk only; he shall conform to the directions of the Bishop or ecclesiastical authority, as to the sermons or homilies to be

read; nor shall any lay reader deliver sermons of his own composition, nor, except in cases of extraordinary emergency or very peculiar expediency, perform any part of the service, when a clergyman is present in the congregation.

A non-conformity to this canon, shall be deemed in all cases a disqualification for holy orders.

CANON XX.—*Of Episcopal Visitation.*

Every bishop in this church shall visit the churches within his diocese or district, for the purpose of examining the state of his church, inspecting the behaviour of the clergy, and administering the apostolic rite of confirmation. And it is deemed proper, that such visitation be made once in three years at least, by every Bishop, to every church within his diocese or district, which shall make provision for defraying the necessary expenses of the Bishop at such visitation. And it is hereby declared to be the duty of the ministry and vestry of every church or congregation, to make such provision accordingly.

The Bishop of any diocese, state or district, may, on the invitation of the convention, or standing committee of the church in any state or diocese where there is not a bishop, visit and perform the episcopal offices in that state, as the case may be; provision being made for defraying his expenses as aforesaid: and such state, or part of a state, shall be considered as annexed to the district or diocese of such Bishop, until a Bishop is duly elected and consecrated for such state or diocese, or until the invitation given by the convention or standing committee be revoked.

But it is to be understood, that to enable the Bishop to make the aforesaid visitations, it shall be the duty of the clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him.

It shall be the duty of the bishop to keep a register of his proceedings, at every visitation of his diocese.

CANON XXI.—*Of the duty of Ministers in regard to Episcopal Visitation.*

It shall be the duty of ministers, to prepare children and others for the holy ordinance of confirmation. And on notice being received from the bishop, of his intention to visit any church, which notice shall be at least one month before the intended visitation, the minister shall be ready to present, for confirmation, those who shall have been previously in-

structed for the same; and shall deliver to the bishop a list of the names of those presented.

And at every visitation it shall be the duty of the minister, and of the church wardens or vestry, to give information to the bishop of the state of the congregations, under such heads as shall have been committed to them in the notice given as aforesaid.

And further the ministers and church wardens of such congregations as cannot be conveniently visited in any year, shall bring, or send to the bishop, at the stated meeting of the convention of the diocese or district, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the convention.

CANON XXII.—*Of Parochial Instruction.*

The ministers of this church who have charge of parishes or cures, shall not only be diligent in instructing the children in the catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the church.

CANON XXIII.—*Of Episcopal charges and pastoral letters.*

It is deemed proper, that every bishop of this church shall deliver, at least once in three years, a charge to the clergy of his diocese, unless prevented by reasonable cause. And it is also deemed proper that from time to time he shall address to the people of his diocese, pastoral letters on some points of christian doctrine, worship, or manners.

CANON XXIV.—*Of a counsel of advice.*

In every diocese or state where there is a bishop, the standing committee shall be a counsel of advice to the bishop. The president of the standing committee shall be the person to summon them. They shall be summoned on the requisition of the Bishop, whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

CANON XXV.—*Notorious crimes and scandals to be censured.*

If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion, agreeably to the rubick, and may be further proceeded against, to the depriving them of all privileges of

Church membership, according to such rules or process as may be provided, either by the general convention, or by the convention in the different states or dioceses.

CANON XXVI.—*Sober conversation required in Ministers.*

No ecclesiastical persons shall, other than for their honest necessities, resort to taverns, or other places most liable to be abused to licentiousness. Further, they shall not give themselves to any base or servile labour, or to drinking or riot, or to the spending of their time idly. And if any offend in the above, or if any person having been ordained in this church, or having been otherwise regularly ordained and admitted a minister in this church, shall discontinue all exercises of the ministerial office without lawful cause, or shall live in the habitual disuse of the public worship, or of the holy eucharist, according to the offices of this church; such person, on due proof of the same, or on his own confession, shall be liable to the ecclesiastical censure of admonition, or suspension, or degradation as the nature of the case may require, and according to such rules or process as may be provided by the conventions in the different states or dioceses.

CANON XXVII.—*Of publishing the sentence of degradation against a clergyman.*

Whenever a clergyman shall be degraded, agreeably to the canons of any particular church in the union, the bishop who pronounces sentence shall, without delay, cause the sentence of degradation to be published from every pulpit where there may be an officiating minister, throughout the diocese or district in which the degraded minister resided; and also shall give information of the sentence to all bishops of this church; and, where there is no bishop, to the standing committee.

CANON XXVIII.—*Of a clergyman in any diocese chargeable with misdemeanor in any other.*

If a clergyman of the church, in any diocese or district within this union, shall, in any other diocese or district, conduct himself in such a way as is contrary to the rules of this church, and disgraceful to his office, the bishop, or if there be no bishop, the standing committee, shall give notice thereof to the ecclesiastical authority of the diocese or district to which such offender belongs, exhibiting, with the information given, the proof of the charges made against him.

CANON XXIX.—*Concerning the election and institution of ministers into parishes or churches.*

It is hereby required, that on the election of a minister into any church or parish, the vestry shall deliver, or cause to be delivered, to the bishop, or, where there is no bishop, to the standing committee of the diocese, not ce of the same, in the following form, or to this effect:

We, the church wardens, (*or, in case of an associated rector or an assistant minister, We, the rector and church wardens*) do certify to the Right Rev'd. (*naming the bishop*) or to the Rev. (*naming the president of the standing committee,*) that (*naming the person*) has been duly chosen rector (*or associated rector, or assistant minister, as the case may be,*) of (*naming the parish, or church, or churches.*)

Which certificate shall be signed with the names of those who certify.

And if the bishop or the standing committee be satisfied that the person so chosen is a qualified minister of this church, the bishop, or the president of the standing committee shall transmit the said certificate to the secretary of the convention, who shall record it in a book to be kept by him for that purpose. And if the minister elect be a presbyter, the bishop, or president of the standing committee, may, at the instance of the vestry, proceed to have him instituted according to the office established by this church. But if he be a deacon, the act of institution shall not take place till after he shall have received priest's orders, when the bishop or president may have it performed.

But if the bishop or the standing committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective dioceses, and shall confirm or reject the appointment, as the issue of that inquiry may be.

No minister who may be hereafter elected into any parish or church, shall be considered as a regularly admitted and settled parochial minister in any diocese or state, or shall, as such, have any vote in the choice of a bishop, until he shall have been instituted according to the office prescribed by this church.

This canon shall not be obligatory on the church in those dioceses or states, with whose usages, laws, or charters it interferes. Nor shall any thing in this canon, or in any other canon, or in any service of the church relative to the office of associated rectors, apply to the church in those states or dio-

ceses where this office is not recognized by the constitution, laws, or canons thereof.*

But it is to be understood, that this church designs not to express any approbation of any laws or usages, which make the station of a minister dependent on any thing else than his own soundness in the faith or worthy conduct. On the contrary, the church trusts that every regulation in contrariety to this, will be in due time reconsidered; and that there will be removed all hindrances to such reasonable discipline as appears to have belonged to the churches of the most acknowledged orthodoxy and respectability.†

CANON XXX.—*Respecting the dissolution of all pastoral connection between ministers and their congregations.*

When any minister has been regularly instituted or settled in a parish or church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the diocese or state; and in case of his dismissal without such concurrence, the vestry or congregation of such parish or church shall have no right to a representation in the convention of the state or diocese, until they have made such satisfaction as the convention may require. Nor shall any minister leave his congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any convention of this church, or be eligible into any church or parish within the states which have acceded to the constitution of this church, until he shall have made such satisfaction as the ecclesiastical authority of the diocese or state may require.

In the case of the regular and canonical dissolution of the connection between a minister and his congregation, the Bishop, or, if there be no Bishop, the standing committee, shall direct the secretary of the convention to record the same. But if the dissolution of the connection between any minister and his congregation be not regular or canonical, the Bishop or standing committee, shall lay the same before the Convention of the diocese or state, in order that the above mentioned penalties may take effect.

* As the following resolution of the general convention of 1808 relates to associated rectorships, it is here inserted.

“Whereas associated rectorships are inconsistent with the usages of the Protestant Episcopal Church, and in many respects inconvenient, Resolved, unanimously, That it be recommended to the different state conventions of this church not to authorize in future associated rectorships, and that when the existing associated rectorships shall expire, not to renew the same.”

† See the 2d canon of 1814.

This canon shall not be obligatory upon those states or dioceses, with whose usages, laws, or charters it interferes.

☞ To this exception there applies the remark in the concluding paragraph of canon 29.

CANON XXXI.—*Concerning Ministers removing from one Diocese or state to another.*

No minister removing from one diocese to another, or coming from any state or district which may not have acceded to the constitution of this church, shall be received as a minister by any congregation of this church, until he shall have presented to the vestry thereof, a certificate from the ecclesiastical authority of the diocese or state to which he is about to remove, that he has produced to them satisfactory testimonials, that he has not been justly liable to evil report, for error in religion, or viciousness of life during the three years last past; which testimonials shall be signed by the bishop or bishops, or, where there is no bishop, by the majority of the clerical members of the standing committee or committees of the diocese or dioceses wherein he has resided; which committee or committees shall, in all cases, be duly convened: or, in case he comes from a state or district not in connection with this church, and having no convention, by three clergymen of this church. Nor shall any minister, so removing, be received by any vestry, or acknowledged by any Bishop or convention, as a minister of the church to which he removes, until he shall have produced the aforesaid testimonials.

Every minister shall be amenable for any offences committed by him in any diocese, to the ecclesiastical authority of the diocese in which he resides.

CANON XXXII.—*Respecting Differences between Ministers and their Congregations.*

In case of controversy between ministers, who now, or may hereafter hold the rectorship of churches or parishes, and the vestry or congregation of such churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the diocese, or, in case there be no Bishop, to the convention of the state. And if it appear to the Bishop and his presbyters, or, if there be no Bishop to the convention or the standing committee of the diocese, or state, if the authority should be committed to them by the convention, that the controversy has proceeded such lengths as to preclude all hope of its favorable termination and that a dissolution of the connection which exists between them is indispensably neces-

sary to restore the peace, and promote the prosperity of the church, the bishop and his presbyters, or, if there be no bishop, the convention or the standing committee of the diocese or state, if the authority should be committed to them by the convention, shall recommend to such ministers to relinquish their titles to their rectorship on such conditions as may appear reasonable and proper to the bishop and his presbyters, or, if there be no bishop, to the convention, or the standing committee of the diocese or state, if the authority should be committed to them by the convention. And if such rectors or congregations refuse to comply with such recommendation, the bishop and his presbyters, or if there be no bishop, the convention or the standing committee of the diocese or state, if the authority should be committed to them by the convention, with the aid and consent of a bishop, may, at their discretion, proceed according to the canons of the church, to suspend the former from the exercise of any ministerial duties within the diocese or state; and prohibit the latter from a seat in the convention, until they retract such refusal; and submit to the terms of the recommendation; and any minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties in any other diocese or state. This canon shall apply also to the cases of associated rectors and assistant ministers and their congregations.

This canon shall not be obligatory upon the church in those states or dioceses with whose usages, laws or charters it interferes.

☞ To this exception there applies the remark in the concluding paragraph of canon 29.

CANON XXXIII.—*Of the officiating of Ministers of this church in the churches, or within the parochial cures of other clergymen.*

No Clergyman belonging to this church shall officiate, either by preaching or reading prayers, in the parish, or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the Minister of the parish or cure, or, in his absence, from the church wardens and vestrymen, or trustees of the congregation. But if any minister of a church shall, from inability, or any other cause, neglect to perform the regular services to his congregation, and shall refuse, without good cause his consent to any other minister of this church to officiate within his cure, the church-wardens, vestrymen, or trustees of such con-

gregation, shall, on proof of such neglect and refusal before the bishop of the diocese, or, if there be no bishop, before the standing committee, or before such persons as may be deputed by him or them or before such persons as may be, by the regulations of this church in any state, vested with the power of hearing and deciding on complaints against clergymen, have power to open the doors of their churches to any regular minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more churches, as that there can be no local boundaries drawn between their respective cures, it is hereby ordained that in every such case, no minister of this church, other than the parochial clergy of the said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches.

CANON XXXIV.—*Of the use of the Book of Common Prayer.*

Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the book of common prayer, as the same is or may be established by the authority of the general convention of this church. And in performing said service, no other prayer shall be used than those prescribed by the said book.

CANON XXXV.—*Of the officiating of persons not Ministers of this church.*

No person shall be permitted to officiate as a minister in any congregation of this church, without first producing the evidences of his being a minister thereof to the minister, or, in case of vacancy or absence, to the church wardens, vestrymen, or trustees of the congregation. And in case any person not regularly ordained, shall assume the ministerial office, and perform any of the duties thereof in this church, the minister, or, in case of vacancy or absence, the church wardens, vestrymen, or trustees of the congregation where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient.

CANON XXXVI.—*Of Clergymen ordained by foreign Bishops, and desirous of officiating or settling in this church.*

A Clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any parish or congregation, exhibit to the minister,

or if there be no minister, to the vestry thereof, a certificate, signed by the Bishop of the diocese, or, if there be no Bishop, by a majority of the standing committee duly convened, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this church; and also that he has exhibited to the bishop or standing committee satisfactory evidence of his pious and moral character, and of his theological acquirements. And should he be guilty of any unworthy conduct, he shall be liable to presentment and trial. And in any case, before he shall be entitled to settle in any parish or church as the minister thereof, the bishop, or ecclesiastical authority of the diocese, must obtain satisfactory evidence of his respectable standing in the church there; and he must also have resided one year in the United States.

And if any such foreign clergyman shall remove from one diocese to another, before one year have expired, he shall not be allowed by the ecclesiastical authority of the diocese to which he goes, to officiate in said diocese, till he shall have complied with the requisition of the canon concerning ministers removing from one diocese or state to another.

CANON XXXVII.—*To prevent a congregation in any Diocese or State from uniting with a church in any other Diocese or State.*

Whereas a question may arise, whether a congregation within the diocese of any bishop, or within any state or diocese in which there is not yet any bishop settled, may unite themselves with the church in any other diocese or state; it is hereby determined and declared, that all such unions shall be considered as irregular and void: and that every congregation of this church shall be considered as belonging to the body of the church of the diocese, or of the state within the limits of which they dwell, or within which there is seated a church to which they belong. And no clergyman, having a parish or cure in more than one state or diocese, shall have a seat in the convention of any state or diocese, other than that in which he resides.

CANON XXXVIII.—*To empower the Bishop in each Diocese or District to compose forms of Prayer or Thanksgiving for extraordinary occasions.*

The bishop of each diocese or district may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his diocese or district, whose duty it shall be to use such

forms in his church on such occasions. And the clergy in those states or diocesses in which there is no bishop, may use the form of prayer or thanksgiving composed by the bishop of any other state or diocess.

CANON XXXIX.—*Of the due celebration of Sundays.*

All persons within this church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

CANON XL.—*Ministers to keep a Register.*

Every minister of this church shall keep a register of baptisms, marriages and funerals, within his cure, agreeably to such rules as may be provided by the ecclesiastical authority where his cure lies; and if none such be provided, then in such a manner as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptism is hereby declared to be, as for other good uses, so especially for the proving the right of church membership of those who may have been admitted into this church by the holy ordinance of baptism.

And further, every minister of this church shall, within a reasonable time after the publication of this canon, make out and continue a list of all adult persons within his cure; to remain for the use of his successor to be continued by him, and by every future minister in the same parish.

And no minister shall place on the said list the names of any persons, except of those who, on due enquiry, he shall find to have been baptized in this church; or, who, having been otherwise baptised, shall have been received into this church, either by the holy rite of confirmation, or by receiving the holy communion, or by some other joint acts of the parties, and of a minister of this church; whereby such persons shall have attached themselves to the same.

CANON XLI.—*A list to be made and published, of the ministers of this church.*

The secretary of the general convention shall keep a register of all the clergy of this church, whose names shall be delivered to him in the following manner; that is to say:—Every bishop of this church, or where there is no bishop, the

standing committee of the diocese or district, shall, at the time of every general convention, deliver, or cause to be delivered, to the secretary, a list of the names of all the ministers of this church in their proper diocese or district, annexing the names of their respective cures, or of their stations in any colleges or other incorporated seminaries of learning, or in regard to those who have not any cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the journals of the general convention.

And further, it is recommended to the several bishops of this church, and to the several standing committees, that, during the intervals between the meetings of the general convention, they take such means of notifying the admission of ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorised ministers of this church.

CANON XLII.—*Of the mode of calling Special Meetings of the general convention.*

The right of calling special meetings of the general convention shall be in the Bishops. This right shall be exercised by the presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the house of bishops, is to preside at the next general convention; provided, that the summons shall be with the consent, or on a requisition of a majority of the Bishops, expressed to him in writing.

The place of holding any special convention, shall be that fixed on by the preceding general convention for the meeting of the next general convention, unless circumstances, to be judged of by the Bishops, shall render a meeting at such place unsafe; in which case the Bishops shall appoint some other place.

CANON XLIII.—*Prescribing the mode of publishing authorised Editions of the Book of Common Prayer, &c.*

The bishop of this church, in any state or diocese, or, where there is no bishop, the standing committee, are authorised to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the common prayer book, book of offices, &c. by some standard book; and a certificate of their having been so compared and corrected shall be published with said books. And in case any edition shall be published without such correction, it shall be the duty of the bishop, or where there is no bishop, of the

standing committee, to give public notice that such edition is not authorised by the church.

The edition of the articles of religion set forth by the bishop of this church in Pennsylvania, agreeably to the order of the general convention of 1804, shall be the standard copy. The octavo edition of the common prayer book, published in New-York in 1793, by Hugh Gaine, and the quarto edition of the book of offices, &c. of the same year, published in the same place, are hereby established as standard books, with the exception of errors evidently typographical; the correction of which errors is confided to such person or persons as the bishop or standing committee may appoint for superintending any publication.

CANON XLIV.—Concerning the mode of transmitting Notice of all matters submitted by the general convention to the consideration of the State or Diocesan Conventions.

It shall be the duty of the secretary of the general convention, whenever any alteration of the constitution is proposed, or any other subject submitted to the consideration of the several state or diocesan conventions, to give a particular notice thereof to the ecclesiastical authority of this church in every state or diocese.

CANON XLV.—Providing for an accurate view of the state of the church from time to time.

As a full and accurate view of the state of the church, from time to time, is highly useful and necessary, it is hereby ordered, that every minister of this church shall present or forward, at every annual convention, to the bishop of the diocese, or, where there is no bishop, to the president of the convention, a statement of the number of baptisms, marriages, and funerals, and of the number of communicants in his parish or church, and of all other matters that may throw light on the state of the same: and these parochial reports shall be read and entered on the Journals of the convention.

At every annual state or diocesan convention, the bishop shall deliver an address, stating the affairs of the diocese since the last meeting of the convention, the names of the churches which he has visited; the number of persons confirmed; the names of those who have been received as candidates for orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the clergy; and, in

general, all matters tending to throw light on the affairs of the diocese: which address shall be inserted on the Journals.

At every general convention, the Journals of the different state conventions since the last general convention, together with such other papers, viz: Episcopal charges, addresses, and pastoral letters, as may tend to throw light on the state of the church in each diocese, shall be presented to the house of clerical and lay deputies. And the parochial reports inserted on those Journals, together with the Episcopal addresses, shall be read in the said house. And a particular inquiry shall be instituted into the state of the church in each diocese, and particularly into the attention paid to the canons and rules of the church. A committee shall then be appointed to draw up a view of the state of the church, and to make report to the house of clerical and lay deputies; which report, when agreed to by the said house, shall be sent to the house of bishops, with a request, that they will draw up and cause to be published, a pastoral letter to the members of the church.

It shall be the duty of the secretary of the convention of every diocese or state, or of the person or persons with whom the Journals or other ecclesiastical papers are lodged, to forward to the house of clerical and lay deputies, at every general convention, the documents and papers specified in this canon.*

CANON XLVI.—*Providing for making known the constitution and canons of the church.*†

In general convention, at Baltimore, May, 1808.

By order of the house of Bishops,

WILLIAM WHITE, D. D. President.

Attested,

JAMES WHITEHEAD, D. D. Secretary.

By order of the House of Clerical and Lay Deputies,

ABRAHAM BEACH, D. D. President.

Attested,

JOHN HENRY HOBART, D. D. Sec'y.

CANON of 1811.

CANON REPEALING THE FORTY-SIXTH CANON.

The forty-sixth canon, providing for making known the

* See the III^d canon of 1814.

† See the canon of 1811.

constitution and canons of the church, is hereby repealed.

House of Clerical and Lay Deputies,

ISAAC WILKINS, President.

Ashbel Baldwin, Secretary.

House of Bishops,

WILLIAM WHITE, Presiding Bishop.

Philo Shelton, Secretary.

CANONS OF 1814.

CANON I.—*Concerning the alms and contributions at the holy communion.*

Whereas it appears, that no direction has been made, as to the mode in which the alms and contributions at the administration of the holy communion are to be applied, it is hereby declared, that they shall be deposited with the minister of the parish, or with such church officer as shall be appointed by him, to be applied by the minister or under his superintendence, to such pious and charitable uses as shall be thought fit.

CANON II.—*Altering and explaining the 29th Canon, concerning the election and institution of Ministers.*

So much of the 29th canon of 1808, as requires the institution of an assistant minister in order to his being considered as a regularly admitted and settled parochial minister in any diocese or state, and his having a voice in the choice of a Bishop, in consequence of his not having been instituted, and as excludes a deacon from a seat and vote in any convention where he is not excluded by the constitution and canons of the church in any diocese, is hereby repealed. It is also declared, in explanation of the said canon, that the provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

CANON III.—*Repealing part of the 45th Canon of 1808.*

That part of the 45th canon of 1808, which requires that the parochial reports inserted on the Journals of each state or diocesan convention, shall be read in the house of clerics

cal and lay deputies in general convention, is hereby repealed.

By order of the house of Bishops,

WILLIAM WHITE, D. D. Presiding Bishop.

Attest. Jackson Kemper, Secretary.

By order of the house of clerical and lay deputies,

JOHN CROES, D. D. President.

Attest. Ashbel Baldwin, Secretary.

CANONS OF 1817.

CANON I.—*Limiting the Operation of the second and the thirty-seventh canons.*

In the event of there being a bishop consecrated for any state or states westward of the Alleghany mountains, it shall be lawful for the Episcopal congregations in Pennsylvania and Virginia, westward of the said mountains, or for those of either of the said states, to place themselves, with the consent of the Bishops of these states respectively, under the provisional superintendence of the Bishop the first referred to; the thirty-seventh canon to the contrary notwithstanding. Further; it shall be lawful for such congregations in Pennsylvania, and for those in Virginia, the majority in each case concurring, to unite in Convention with the Church in any western state or states. These provisions are to cease whenever the consent for the continuance of them on the part of the Bishop of the Church in Pennsylvania or in Virginia, as the case may be, with the approbation of the General Convention, shall be withdrawn. In the case above referred to, the number of Clergymen specified in the second canon shall not be requisite.

CANON II.

To govern in the case of a Minister declaring that he will no longer be a Minister of this church.

If any minister of this church shall declare to the Bishop of the Diocese to which he belongs, or to any Ecclesiastical authority for the trial of clergymen, or, where there is no Bishop, to the standing committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof; it shall be the duty of the Bishop, or, where there is no Bishop, of the standing committee, to record the

declaration so made. And it shall be the duty of the Bishop to admonish or to suspend him, and to pronounce and record, in the presence of two or three clergymen, that the person so declaring has been admonished or suspended, or displaced from his grade of the ministry in this church. In any Diocese in which there is no bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the standing committee to attend for that purpose. In the case of displacing from the ministry as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the standing committee in every Diocese wherein there is no Bishop.

CANON III.

For carrying into Effect the Design of the second Rubric before the communion service.

There being the provision in the second Rubric before the Communion Service, requiring that every minister repelling from the communion service, shall give an account of the same to the ordinary; it is hereby provided, that on the information to the effect stated being laid before the ordinary, that is the bishop, it shall not be his duty to institute an inquiry, unless there be complaint made to him in writing by the expelled party. But on receiving complaint, it shall be the duty of the bishop to institute an inquiry, as may be directed by the canons of the diocese in which the event has taken place. And the notice given as above by the minister shall be a sufficient presentation of the party expelled, for the purpose of trial.

Done in General Convention, at New-York, in the month of May, in the year of our Lord 1817.

By order of the House of Bishops,

WILLIAM WHITE, D. D. Presiding Bishop.

Attested.—Benjamin T. Onderdonk, Secretary.

By order of the House of Clerical and Lay Deputies,

WILLIAM H. MILLER, President.

Attested.—Ashbel Baldwin, Secretary.

CANONS

PASSED IN GENERAL CONVENTION, IN 1817.

CANON I.

Limiting the operation of the second and the thirty-seventh canons.

In the event of there being a bishop consecrated for any state or states westward of the Alleghany mountains, it shall be lawful for the Episcopal congregations in Pennsylvania and Virginia, westward of the said mountains, or for those of either of the said states, to place themselves, with the consent of the bishops of these states respectively, under the provisional superintendence of the bishop the first referred to; the thirty-seventh canon to the contrary notwithstanding. Further; it shall be lawful for such congregations in Pennsylvania, and for those in Virginia, the majority in each case concurring, to unite in convention with the church in any western state or states. These provisions are to cease whenever the consent for the continuance of them on the part of the bishop of the church in Pennsylvania or in Virginia, as the case may be, with the approbation of the general convention, shall be withdrawn. In the case above referred to, the number of clergymen specified in the second canon shall not be requisite.

CANON II.

To govern in the case of a minister declaring that he will no longer be a minister of this church.

If any minister of this church shall declare to the bishop of the diocese to which he belongs, or to any ecclesiastical authority for the trial of clergymen, or, where there is no bishop, to the standing committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof; it shall be the duty of the bishop, or, where there is no bishop, of the standing committee, to record the declaration so made. And it shall be the duty of the bishop to admonish or to suspend him, and to pronounce and record, in the presence of two or three clergymen, that the person so declaring has been admonished, or suspended, or displaced from his grade of the ministry in this church. In any diocese in which there is no bishop, the same sentence may be pronounced by

the bishop of any other diocese, invited by the standing committee to attend for that purpose. In the case of displacing from the ministry as above provided for, it shall be the duty of the bishop to give notice thereof to every bishop of this church, and to the standing committee in every diocese wherein there is no bishop.

CANON III.

For carrying into effect the design of the second rubric before the communion service.

There being the provision in the second rubric before the communion service, requiring that every minister repelling from the communion, shall give an account of the same to the ordinary; it is hereby provided, that on the information to the effect stated being laid before the ordinary, that is the bishop, it shall not be his duty to institute an inquiry, unless there be complaint made to him in writing by the expelled party. But on receiving complaint, it shall be the duty of the bishop to institute an inquiry; as may be directed by the canons of the diocese in which the event has taken place.

And the notice given as above by the minister shall be a sufficient presentation of the party expelled, for the purpose of trial.

Done in general convention, at New York, in the month of May, in the year of our Lord 1817.

By order of the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

Attested—Benjamin T. Onderdonk, Secretary.

By order of the House of Clerical and Lay Deputies,

WILLIAM H. WILMER, President.

Attested—Ashbel Baldwin, Secretary.

CANONS

PASSED IN GENERAL CONVENTION, IN 1820.

CANON I.

Repealing a part of the forty-fifth canon passed in 1808.

That part of the forty-fifth Canon which requires the Epis-

copal addresses inserted on the journal of each state or diocesan convention, to be read in the house of clerical and lay deputies in General Convention, is hereby repealed.

CANON II.

Repealing the first canon passed in 1817.

The principal object contemplated by the first canon passed in general convention in the year 1817, having been accomplished by the election and consecration of a bishop for the diocese of Ohio, the said canon is hereby repealed.

CANON III.

Concerning Pastoral Letters.

Whereas, there is reason to fear that the pastoral letters issued from time to time by the House of Bishops, and addressed to the members of the Episcopal church, fail of their intended effect for want of sufficient publicity: It is hereby made the duty of every clergyman having a pastoral charge, when any such letter is published, to read the same to his congregation on some occasion of public worship.

CANON IV.

In addition to the seventeenth canon, passed in 1808.

In the case of a minister of some other denomination of christians applying for holy orders in this church the standing committee may receive testimonials of his piety, good morals, and orderly conduct from twelve members of the denomination from which he came; provided the members of the committee have such confidence in the persons thus testifying, as to satisfy them of the correctness of the testimony; and also a testimonial to the same effect from at least one clergyman of the Protestant Episcopal church.

CANON V.

Amending the seventeenth canon, passed in 1808.

When any person, not a citizen of the United States, who has officiated as a minister among any other denomination of Christians, shall apply for orders in this church, the Bishop, to whom application is made, shall require of him (in addition to the qualifications made necessary by the seventeenth Canon,) satisfactory evidence that he has resided at least one year in the United States, previous to his application.

CANON VI.

Of the consecration of bishops during the recess of the General convention.

If, during the recess of the general convention, the Church in any state or diocese should be desirous of the consecration of a bishop elect, the standing committee of the church in such state or diocese may, by their president or by some person or persons specially appointed, communicate the desire to the standing committees of the churches in the different states together with copies of the necessary testimonials: and if the major number of the standing committees shall consent to the proposed consecration, the standing committee of the state or diocese concerned shall forward the evidence of such consent, together with other testimonials, to the presiding bishop of the house of bishops, who shall communicate the same to all the bishops in this church in the United States; and if a majority of the bishops should consent to the consecration, the presiding bishop with any two bishops, may proceed to perform the same; or any three bishops to whom he may communicate the testimonials.

The evidence of the consent of the different standing committees shall be in the form prescribed for the house of clerical and lay deputies in general convention; and without the aforesaid requisites no consecration shall take place during the recess of the general convention.—But in case the election of a bishop shall take place within a year before the meeting of the general convention, all matters relative to the consecration shall be deferred until the said meeting.

The fifth canon is hereby repealed.

CANON VII.

To govern in case of a minister declaring that he will no longer be a minister of the church.

If any minister of this Church shall declare to the bishop of the diocese to which he belongs, or to any Ecclesiastical authority for the trial of clergymen, or, where there is no bishop, the standing committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof; it shall be the duty of the bishop, or, where there is no bishop, of the standing committee, to record the declaration so made. And it shall be the duty of the bishop to admonish, or to suspend him, or to displace him from his grade in the ministry, and to pronounce and record, in the presence of two or three

clergymen, that the person, so declaring, has been admonished, or suspended, or displaced from his grade in the ministry in this church. In any diocese, in which there is no bishop, the same sentence may be pronounced by the bishop of any other diocese, invited by the standing committee to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall be the duty of the bishop to give notice thereof to every bishop of this church, and to the standing committee in every diocese, wherein there is no bishop.

The second canon of 1817 is hereby repealed.

CANON VIII.

Concerning candidates for orders.

In addition to the testimonials produced by a person wishing to become a candidate for holy orders as prescribed by the seventh canon, he must lay before the standing committee a satisfactory diploma, or certificate from the instructors of some approved literary institution, or a certificate from two presbyters appointed by the ecclesiastical authority of the diocese to examine him, of his possessing such academical learning as may enable him to enter advantageously on a course of theology.

When a person applying to be admitted a candidate, wishes the knowledge of the Latin and Greek languages and other branches of learning not strictly ecclesiastical to be dispensed with, the standing committee shall not recommend him as a candidate until he has laid before them a testimonial signed by at least two Presbyters of the church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach and a large share of prudence.

Done in General Convention, in the city of Philadelphia,
in the year of our Lord 1820.

By order of the House of Bishops,

WILLIAM WHITE, Presiding Bishop.

Attested—Wm. Augustus Muhlenburg, Secretary.

By order of the House of Clerical and Lay Deputies,

WILLIAM H. WILMER, President.

Attested—Ashbel Baldwin, Secretary.